Hon J. Story

Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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MISCELLANY.

Robert Herrick, the author of this piece, was one of those minor poets of the days of the first James and Charles, whose name, o'er which oblivion had almost crept, was recovered within the present generation by some of the literary antiquaries of the age, particularly by Drake in his Literary Hours. He had been so long lost to our poetical biography, that little else is known of him than that he held a vicarage in the Church from which he was ejected during the time of the commonwealth.

Campbell says in his Specimens, that a rich vein of poetry runs through many of his pieces.

LITANY TO THE HOLY SPIRIT.

In the hour of my distress
When temptations me oppress,
And when I my sins confess,
Sweet Spirit, comfort me!

When I lie within my bed,
Sick in heart, and sick in head,
And with doubts discomforted,
Sweet Spirit, comfort me!

When the house doth sigh and weep,
And the world is drowned in sleep,
Yet mine eyes the watch do keep,
Sweet Spirit, comfort me!

When the passing-bell doth toll,
And the furies in a shoal
Come to fright a parting soul,
Sweet Spirit, comfort me!

When the tapers now burn blue,
And the comforters are few,
And that number more than true,
Sweet Spirit, comfort me!

When the priest his last hath pray'd,
And I nod to what is said,
'Cause my speech is now decayed,
Sweet Spirit, comfort me!

When (God knows) I'm toss'd about
Either with despair or doubt,
Yet before the glass be out,
Sweet Spirit, comfort me!

When the tempter me pursu'th
With the sins of all my youth,
And half damns me with untruth,
Sweet Spirit, comfort me!

When the flames, and hellish cries
Fright mine ears and fright mine eyes,
And all terrors me surprise,
Sweet Spirit, comfort me!

When the Judgment is reveal'd,
And that opened which was sealed,
When to thee I have appealed,
Sweet Spirit, comfort me!

FOR THE CHRISTIAN REGISTER.

RELIGION IN THE WEST.

MR REED.....I have read with interest several late communications in the Recorder & Telegraph, upon the spiritual wants of the people scattered over the extensive country lying on the Ohio waters, and south of the great lakes.

I count myself happy in being acquainted with this infant portion of our country, already putting forth a most vigorous arm in gigantic works of internal improvement.

The editor of the Recorder and Telegraph with praiseworthy zeal desires to supply their want of christian teachers, and with commendable prudence calls for more particular information: 'where are the destitute churches? What is their situation? &c.'

Of the inhabitants of that section of our country the religious part are more bold and prayerful, more zealous for the cross of Christ, and circumspect in their walk and conversation as christians, than is common with professors in New-England. And, on the other hand, the indifferent are more cold, the unthinking are more bold in blasphemy and vice, than the unthinking of New-England. Perhaps half a New-England congregation will study more to increase in worldly riches and honour, than in true riches, and yet will pay a man liberally to teach them better.—Not so in the new countries. Those who wish to learn better are left alone, both to hear and support their teacher.

The population as a whole is so scattered that if all the inhabitants were religious and would assemble at one place in convenient neighbourhoods, the congregations would be very numerous and small; and very many of the inhabitants would live out of the pale of any congregation conveniently to be assembled. If one third of the population are nearly indifferent to all preachers, and the remaining two thirds are divided into all the denominations that disgrace the christian name, it will appear extremely difficult out of the immediate vicinity of considerable towns, to collect a congregation adequate to the decent support of a well educated clergyman. Send them school teachers and every child will come out without jealousy, and piety will recommend them of any denomination to their parents. But send a religious teacher, a Presbyterian; all Universalists and Episcopalians will forsake the assembly; a Baptist; all Methodists, and others, a mixed multitude, will immediately withdraw.

Of Congregational churches in all that country I know of but one,—at Marietta, if that at Granville has joined the Presbytery in full fellowship. The Presbyterian churches are not numerous, many counties not having one. The first grade of towns have generally one Presbyterian church. Pittsburg two or more, Cincinnati two, Louisville one, Chillicothe, Zanesville, Columbus, Portsmouth, Gallipolis, &c. one each. These churches require no aid.

The towns of the second and inferior grades, have one Presbyterian church or none, according to circumstances. They are perfectly able to give a preacher such a living as they obtain for themselves. They will never ask for help, would hardly know how to use it if offered. To provide for a teacher more worldly comforts than for themselves, would be unreasonable in their eyes. A salary of $500 a year would lift the preacher quite out of their esteem,

Young men, educated in the hopes which a New-England parish inspire, are not often willing to buffet the bad roads, plain fare, unpolished manners, independent thoughts, and moderate salaries of backwoodsmen. A well educated clergyman with the spirit and temper of a missionary might live and be useful in the second and inferior grade of towns. He should be sent out to search a station for himself, sure to meet with unseen difficulties, as sure of the protection of the unseen God. He would occasionally have deep waters to ford, to be joyful with the homely fare of a rude cabin; he must be much out of his study among laborious and honest rustics, and must contrive to make himself agreeable to them in order to be useful. He may expect to find very little veneration for his office, more than what his personal worth can gain for it. But surely he will be blessed with as much kindness, humanity, and liberality as among any people on earth.

Zealous and indefatigable young men, who count not their pleasures dear in the service of Christ, who are willing to sacrifice much to win souls to the Redeemer, who regard usefulness more than comfort in this life, such may be sent to find themselves an abode and a living, and to return if they meet not with encouraging success. This is all that the New-England churches will and can do, as I conceive, to aid their destitute brethren in the new countries.

I have spoken of Presbyterians, and a way to furnish the villages with religious teachers. But shall nothing be done for that great class of people who live scattered over the face of the whole country between villages, 20, 40, and 60 miles apart? These are too numerous to be neglected, and too sparse to be gathered up.

What shall be done, reader. If there be any thing good in a gospel ministry how shall we impart it to these our countrymen? These are the sons of poverty, but have the spirit of freemen to till their own lands in the forest. How shall these be continually reminded of their christian duty and obligations?—While riding through large portions of the new country, on main roads and by roads, always finding inhabitants, I have rejoiced that provision has been made for them, that Wesley lived early enough to establish a system of public worship of all others calculated best for them. In the days of our Lord upon earth the poor had the gospel preached unto them, and at this day, there are none of these cabins however remote, that the itinerant Methodist fails to visit proclaiming good news of salvation. He has his regular circuit and appointed stations. He administers the bread of life to needy numbers without being a burden to one of them. The humble pittance on which he lives is drawn from the general fund raised by the free will offerings of all Methodists.

Supported in a lowly style, making himself familiar in the abodes of poverty, and contented with a little, his lessons are urged with zeal and often exert a great influence on the life. He may be homely in his expressions, but he is hearty, and vastly more acceptable to the poor than a finished speaker who appears, in the least, indifferent to his own message. His figures may have neither form nor comeliness, yet few shall be offended. But every man, however dull or ignorant, will give a near guess whether a speaker feels very deeply the things he declares; and if the hearers suspect the preacher of indifference, though every word that falls from his lips were choicer than fine gold, yet would they turn away from him with distrust. This sect is improving its preachers, extending its borders, and rising fast in the estimation of fellow christians. Six and eight years ago our presbyterian brethren would hold no communion with a methodist. Now I have known them in the capital of the West, set a public seal on the sincerity of their fellowship by frequent interchanges of labour.

If the views presented in this communication be correct, the spiritual wants of our brethren in the new countries, are better provided for than by many is feared. For if the methodist clergy visit the remotest cabins much more are they to be found in all the towns and villages.

If any thing is done in New England to increase their religious opportunities, it must be by sending out missionaries, whose object is rather to make converts to the blessed Saviour, than to secure a high salary and a rich settlement. The missionaries to have a general direction of their course, in which to find a settlement for themselves and a support, or in due time to return. Yours, &c. H. D. W.

ON THE DUTY OF UNITARIAN MEMBERS OF ORTHODOX SOCIETIES.

The present situation of Unitarians in parishes where an Orthodox minister is settled, or where a majority is orthodox, deserves from them a careful and serious consideration. In almost every society, they are respectable, from their character, intelligence, numbers and wealth, and in many instances, it would be difficult if not impracticable to support regular preaching without their assistance. Notwithstanding this, they find themselves a proscribed sect. From most of the orthodox churches, they are excluded by a creed to which they cannot subscribe—from all they are debarred by a knowledge of the fact, that if they were to propose themselves, they would either be rejected, or their admission would be the occasion of much division and ill feeling. The clergyman, to whose support their assistance is perhaps essential, systematically excludes from the pulpit every minister who agrees with them in sentiment.—So far from considering their presence as a reason for abstaining from points of speculation where he knows there is a fixed difference in opinion, he often, on that very account, is almost constantly dwelling upon them. The bare fact that an orthodox minister occasionally preaches orthodox sermons is not however a ground of complaint. It is to be expected that he will do this, and if he would treat these doctrines as subjects on which christians might agree with him or not without subjecting themselves to reproach, no one would think of complaining. The frequency with which they are discussed is calculated however to produce an unfavourable effect.—Where, as is often the case, little else is preached, the Unitarian almost necessarily acquires the habit of considering the preacher rather as as a controversial opponent, than a spiritual guide—and it cannot be very edifying for him to be occupied sabbath after sabbath with listening to propositions and arguments, which he has long since satisfied himself by a careful examination are unfounded and fallacious. Were this however the only inconvenience it would be submitted to in silence. It is the manner in which these doctrines are attempted to be enforced, that constitutes the chief trial and strongest objection of the Unitarians. Positive assertions and appeals to feelings which none but the orthodox can be supposed to possess frequently take the place of argument; and along with much misrepresentation of their sentiments, unitarians are often reminded, that the only reason why they are not orthodox is, because they are depraved and unregenerate, persons who have never known the plague of their own hearts and who are yet in the gall of bitterness and bonds of iniquity. But even this is as nothing in comparison with another practice which in a greater or less degree universally prevails. In prayer, which is the professed offering of the whole congregation to one common Father, and in every part of which every one is supposed to join, the peculiarities of orthodoxy are brought forward, in a manner the most calculated to distract the mind and wound the feelings.

To this treatment Unitarians have long submitted; and if any hope existed of an alteration for the better they would continue to bear it—but every indication of the times shows, that for this hope there is no foundation. The efforts of the orthodox clergy, which formerly were in some measure disconnected and desultory, have settled down into an extended, combined and regularly organised system. Such is the force with which it operates, that orthodox clergymen, who are willing to treat unitarian ministers as brethren, refer to this as the reason why they dare not do it; and whenever the more intelligent of the laity have endeavoured to restore harmony to our parishes by removing this most fruitful source of division and dissension, they have been hunted by the cry of heresy and unitarianism until they have been willing to preserve reputation and purchase peace by silence.

Such a state of things cannot be tolerated, for if acquiesced in, it must soon terminate in the subjection of one party to the domination of the another. Of the various methods of relief, the most obvious and effectual would be to establish worship in separate societies and leave to the advocates of the exclusive system the whole expense of supporting it.

To this many objections undoubtedly exist. The dividing of small parishes, the difficulty of maintaining regular preaching, the dissensions among neighbours and near friends, and the risk of separating in some instances members of the same family, present themselves at once to the mind. Connected with these are other evils of no inconsiderable magnitude. Still it is the opinion of many, that all these could be endured with less inconvenience, than is experienced by a submission to the present system of proscription and exclusion. Such persons think that the time has come, when it is the duty of Unitarians, in every part of the country, when they are sufficiently numerous to form a congregation, to establish worship for themselves. Being desirous of producing a discussion of this interesting subject, the writer of this communication offers the following as some of the reasons why such a course would not only be justifiable, but is required of all Unitarians who are suffering from the operation of the existing state of things.

It is required by a regard to their own religious improvement. Occupied as we necessarily must be almost incessantly with temporal concerns, it is only by a diligent improvement of the best aids in our power, that we can hope constantly to keep alive a proper sense of religious obligation. The ministry and its offices are chiefly designed to effect this object; but to do this, mutual confidence and respect are indispensibly requisite. But can a Unitarian be benefited by attending upon religious exercises such as have been mentioned? It would greatly detract from the benefit he would otherwise derive, to be compelled almost constantly to listen to the repetition of doctrines which he does not believe. But when he knows that he is regarded by his clergyman as a person whose faith proves that he is destitute of all true piety; when he hears his own sentiments the theme of misrepresentation and abuse, when he is compelled either to break off his devotions or join (which is impossible) in offering to the Deity sentiments which in his conscience he believes to be false—and where he feels, as he must feel, that this conduct of his pastor is a violation of some of the plainest and most frequently repeated injunctions of scripture, what must be the strength of that piety, which will enable him to derive benefit from attending worship, where he is beset with so many discouragements? Habit may have enabled him to suffer less than would be apprehended in such a case, as people who are compelled to live in an atmosphere loaded with noxious vapours become at length accustomed to breathe it; but it no more follows in the one case than the other, that such a condition is desirable. To be fully sensible of the trials to which he is subjected, such a person ought to worship for some time, in a place where none of these objections exist. He would then be in some measure qualified to decide whether any, and if any, what inducements would be considered sufficient to justify him in returning voluntarily to his former situation.

It is required by a regard to the duty which they owe to those who are under their care. Every master of a family is bound to attend to the religious education of his household. He will of course require them to attend upon public worship, and will wish to explain and enforce at home, the doctrines and duties which are taught in the pulpit. It would be difficult to present the impolicy of intolerant and exclusively doctrinal preaching in a more striking light, than to conceive the head of a family entering upon his duty after a course of exercises such as have been alluded to. He would be bound in conscience to state to them that the doctrines which they had heard insisted upon as essential to salvation, are in his opinion mere inventions of men, without any sufficient authority from the Bible—that by the heresies, the damnable heresies which they heard denounced, were meant those opinions which he believes to be the truth as it is in Jesus—and that among those persons who were described as denying the Lord who bought them, as without hope and without God in the world, he himself was intended to be included. No comment can strengthen the impression which the bare statement of such a situation is calculated to make. The evils which must result present themselves at once to the mind.

Christian Freeman.

SLAVE TRADE. At a late meeting of the African Institution, in London, Mr Buxton read the following account of an incident which took place on the coast of Africa. It was originally given in a letter of a respectable gentleman who states that it fell under his own observation.

King Boatswain, our most powerful supporter and steady friend among the natives (so he has uniformly shown himself) received a quantity of goods on trust for a French slaver, for which he stipulated to pay young slaves. He makes it a point of honour to be punctual to his engagements. The time was at hand when he expected the return of the slaver; he had not the slaves. Looking around on the peaceable tribes about him for his victims, he singled out the Queahs, a small agricultural and trading people, of most inoffensive character. His warriors were skilfully distributed to the different hamlets, and making a simultaneous assault on the sleeping occupants in the dead of night, accomplished, without difficulty or resistance, in one hour, the annihilation of the whole tribe. Every adult man and woman was murdered—every hut fired; very young children generally shared the same fate of their parents. The boys and girls alone were preserved to pay the Frenchman!"

Mr B. wanted words to express the indignation he felt at the sufferings of these wretched creatures; and still less could he restrain his feelings, when he remembered that these cruelties were executed by European wretches, who deserved the deep execration of every friend to humanity. The internal traffic was promoted by European villians—by Kings and Princes—Most Catholic Monarchs and immaculate Ministers.

It is ascertained, by inquiries made on the spot, and on the adjacent coast, by his Majesty's cruisers, that the number of slave cargoes taken out of the river Bonny, in the preceding year, amounted actually to one hundred and ninety; and a similar return from Calabar, for the like period, made a total, for that river alone, of one hundred and sixty-two.

So that from two inconsiderable streams hardly visible on the map, says Mr Buxton, no less than 352 cargoes were embarked; if on board each ship there were 300, the whole number of the unfortunate beings led off to slavery in one year, was 105,600. What mind could grasp or embrace such a fact as that? He wanted the power of comprehension to conceive all the murders, the countless miseries, the atrocities and devastations, which must have been committed in the enslaving such a number of beings. Language failed to express his emotion. If they could not embrace one single instance— if they could not imagine the cruelties which are confined to one quarter of Africa, how could they bring themselves to imagine what may be perpetrated within the entire range of that most iniquitous and revolting traffic? If the Meeting kept in mind that not a single day passed without some horror of this nature was accuring, what must be their feelings? Perhaps at that very moment the slave ship was on her passage, and some wretched beings in the hold, crying out for water, and answered by the foulmouthed curse of the despotic and savage commander.

TEMPTATION RESISTED.

A poor chimney-sweeper's boy was employed at the house of a lady of rank, in England, to sweep the chimney of a room in which she usually dressed; when finding himself on the hearth of a richly furnished dressing-room, and perceiving no one near, he waited a few moments to take a view of the beautiful things in the apartment. A gold watch, richly set with diamonds, particularly caught his attention, and he could not forbear taking it into his hand. Immediately the wish arose in his mind, ah! if thou hadst such a one! After a pause, he said to himself, but if I take it I shall be a thief! and yet, continued he, nobody would know it; nobody sees me—nobody! does not God see me, who is present every where? Overcome by these thoughts, a cold shivering seized him. No, said he throwing down the watch, I had much rather be poor, and keep my good conscience, than rich and become a rascal. At these words, he hastened back to the chimney. The lady, who was in the room adjoining, having overhead the conversation with himself, sent for him the next morning, and thus accosted him: "My little friend, why did you not take the watch yesterday?" The boy fell on his knees, speechless and astonished. "I heard every word you said," continued the lady,—"thank God

for enabling you to resist this temptation, and be watchful over yourself for the future; and from this moment you shall be in my service; I will both maintain and clothe you; nay more, I will procure you good instruction, which will assist to guard you from the danger of similar temptations." The boy burst into tears; he was anxious to express his gratitude but could not. The lady strictly kept her promise. and had the pleasure to see this poor chimney-sweeper grow up a good, pious, and intelligent man.

CHRISTIAN REGISTER.

BOSTON, SATURDAY, JULY 23.

Unitarians in England. One of the most important institutions among Unitarians in England, is the "Unitarian Fund Society." The eighth Anniversary of this Society was held in London, May 25th, at the Unitarian Chapel, Southplace. At this anniversary a proposition was made for the union of the above mentioned Society, with the "Society for the protection of the civil rights of Unitarians," and the "Unitarian Book Society," to be styled "The Unitarian British and Foreign Association." The proposition was well received by the company, and it appears that the day following was appointed for a meeting of all the Societies, for the purpose of forming the proposed association.

We give the following extract from the account published in the London papers, as it furnishes a more detailed view of the whole proceedings.

After the services in the Chapel, the Annual Report of the Committee of the Society was read by their Secretary, the Rev'd. W. J. Fox. It stated the very great progress Unitarianism was making to which the exertions of the Society had in no small degree contributed; and contained a correspondence from Missionaries in India, by which it appears that there is every prospect of its meeting with a favourable reception in that country, where it has already made converts of many of the natives, and gained a powerful advocate in an Indian of great learning, named Rammohun Roy. A considerable sum has been raised in England for the erection of a Chapel at Calcutta, and an application having been made by the Secretary of the Fund Society to the several Unitarian congregationns in England, for a subscription for the support of a minister there, near double the sum required was subscribed in a single week. The subscription for general purposes also continues to increase, and was larger in the last year than any former. It was incidentally mentioned that the Unitarians are now as numerous and rich as the Quakers. The Committee recommended an union of the Fund Society with the Society for the Protection of the Civil Rights of Unitarians, and the Unitarian Book Society, the Union to be called, "The Unitarian British and Foreign Association." The Association to have power to embrace every subject connected with the diffusion of Unitarianism. This recommendation was favourably received by the Meeting, and a General Meeting of all the Societies was appointed to take place at the London Tavern, this day, (May 26) for the purpose of forming the Association. This formed the substance of the business transacted at the chapel.

Since the above was in type the editor of the Daily Advertiser has politely favoured us with the perusal of the London Morning Chronicle, of May 26, which contains the full account of proceedings at the meeting of the Unitarian Fund Society.

The preacher on the occasion was the Rev'd. Mr Berry, of Leicester.

Several of the most distinguished English Unitarians were present. Among others was Mr William Smith the distinguished parliamentary advocate of the cause of civil and religious liberty,—Rev'd. Richard Wright, the indefatigable and devoted Unitarian missionary;—and Rev. W. J. Fox with whose ability and eloquence our readers have long since been made acquainted.

Mr Wright being alluded to, rose and among other remarks said that "he had not feared to preach the gospel of Christ, when in England, he was liable to fine and imprisonment, and in Scotland to be hanged by the neck till he was dead. Happily, through the exertions of the Chairman, Mr Smith, that danger no longer existed; and through the exertions of the Society, truth had marched on victorious."

The meeting was also addressed by the Rev. W. J. Fox, from whose speech we give the following extracts.

After acknowledging the kindness with which on each anniversary of the Society, they were in the habit of expressing their approbation of his labours, Mr Fox proceeded to observe that that was probably the last time that Society should ever meet, as on the morrow it was likely to change its state of being; but it was not sinking into the grave from decrepitude, but expanding into a more enlarged existence, to become the instrument of still more extensive usefulness. On that day nineteen years, that Society had been formed by seven persons. It then undertook a good work, under much discouragement; it presevered; it prospered and triumphed. Daniel Eaton, a name honourable for perseverance in support of truth, was its founder. To morrow, he might look on it with the same feelings the Indian did on his dead son, when he said "he never told a lie, and never turned his back upon an enemy." The Unitarian Fund Society, had never sought to deceive, and had never shrunk before power from publishing the truth (cheers.)—The Society had done much, but the Association, by embracing every subject connected with the Unitarian cause, would be enabled to effect much more. It was gratifying to all his hopes and feelings to have he establishment of a mission in Calcutta secured by the liberal subscriptions that had been made for that purpose the last week. He spoke advisedly, and from the fullest information—From the correspondence of most respectable persons in India with the Unitarian College—that the accounts received from the Missions to India, which excited the highest interest in this country, were the result of systematic deception.—There was none of their reports of their proceedings that caused such a lively interest in their favour, that was received with so much complacency by the religious public in this country as their translating the Scriptures into the native languages of India; yet it was proved that even this was all a delusion. Dr Carey translated from the English version in the Bengalee; from that a Pundit translated into another language; from that other it was again translated, till at last it went through so many filtrations, that but little of its real meaning could be discovered. In one of those translations, the text, "Judge not that ye be not judged," was translated, "Render not justice, that justice may not be rendered to you." There were other of their translations, that it would scarcely be decorous to mention in public. Mr Buckingham, whose connexion with the press of India was known to the public, who had travelled over much of that country, had informed him, that he saw the Arabs in their coffee houses, gathering round a person who read to them a translation of the Scriptures for their sport; and never, on any other occasion, did he witness such explosions of laughter. It was necessary that the Unitarians should exert themselves to prevent the Bible becoming the Joe Miller of India.—(cheers.) This, the Unitarian Association would, he hoped, accomplish. Such an Association would give an union and weight to their exertions which must be productive of the happiest effects. Such an Association could speak with boldness to a body that required to be spoken to—the Legislature. It could tell them of their wants, their desires, and their rights. It could tell them that political equality was a natural right, and was the charter of Christianity. It could remove from Unitarians that burning brand that had been stamped on the forhead of Protestant Dissenters by the Petitions lately sent to Parliament against doing justice to the Catholics of Ireland—Petitions which said, "We pray you to keep the chains on our limbs, if it will enable you to bind the chains on our Roman Catholic fellow-subjects the faster." He and his congregation had delivered themselves from the reproach; but the Association that would be formed, he trusted, would speak the language of truth and christian benevolence with better effect. The Reverend Gentleman's speech, of which we give a mere outline, was evidenly heard with great admiration and delight, and frequently called forth loud applause.

Unitarian Marriage Bill. On our last page will be found a brief statement of the fate of the "Unitarian Marriage Bill." It was a bill so manifestly equitable, and so plainly demanded by the circumstances of the petitioners, and the general progress of liberal and enlightened views, that it passed the House of Commons without a dissenting vote. Not so in the House of Lords; though even there it was lost only by four or five votes.

The second reading of the bill was moved by the Marquis of Lansdown. He stated that some of the best friends of the established church, both in and out of the House were supporters of the measure. He considered the bill calculated to put an end to a great grievance, and that the measure should be considered not as an act of favour, but of right.

The bill was advocated by the Archbishop of Canterbury, from whose remarks we make the following extracts.

He agreed to it upon these grounds, because it not only went to give relief to the consciences of Unitarians, but also to the Ministers of the Established Church. He believed, in that temper which became the Christian school, that the scruples of Unitarians were sincere, and he wished forever to remove, so far as respected this evil, that unhallowed equivocation which had been too long practised with regard to this ceremonial of the Established Church. If that evil could be removed in a better or less objectionable way, he should be heartily glad; but, under all the circumstances of the measure, he should certainly vote for the second reading of the Bill.

The Bishop of Bath and Wells opposed the bill.—It was opposed also by the Lord Chancellor, and advocated by the Earl of Liverpool, who manifested in the course of his remarks a truly liberal and catholic mind.

Maryland Slave Trade. This is the head given to an article in the late number of the New York Christian Inquirer, and it is very appropriately accompanied by the following words from Cowper.

——"What is man? And what man seeing this,
And having human feelings, does not blush,
And hang his head, to think himself a man?"

The editor of The Genius of Universal Emancipation has procured from the Custom House *certain* information that 199 slaves have been exported from Baltimore to New Orleans, since the first of March. A particular statement is given of the different vessels, their masters, owners, the number of slaves, and for whom they were sent.

Here is a statement in which names and dates are given by which it is publicly shown that *one hundred and ninety nine* human beings have, within six weeks, been transported from the city of *Baltimore* to New-Orleans, the great slave market of New-Brazil.

What is the difference either in regard to morality or humanity, between the transporting slaves from the coast of Africa to New-Orleans, and from the port of Baltimore to the same place? Why should one be treated as piracy, and the other be publicly practised with impunity?

COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

There are few objects of deeper and more universal interest than the capacity of the human mind for happiness, and the various causes which contract its power of enjoyment, and impede the calm healthful flow of its ideas. Ambition, avarice,—in short all undisciplined passions,—as well as those desires which have the present scene as their ultimate object, even though gratified in the highest degree, must fail, in the very nature of things, to produce permanent happiness. We are not therefore surprised at any irregularity of spirits in one of a worldly mind. Peevishness, anxiety, ennui, depression come so naturally in the train of vanity and selfishness, that having witnessed the exhibition of the latter, we immediately anticipate a succession of disappointed and corrosive feelings.

Religion and virtue secure even in this life, no doubt, the greatest measure of happiness; but it is not to be concealed that these best guardians of peace do not always prevent that internal, secret, deep suffering which is understood only by the heart that feels its pressure. That quick moral sensibility which prompts to a refined and exalted discharge of the social duties, and to the highest attainments in piety, acts sometimes so intensely upon the shades of life and upon personal defects of character, as to veil the brightness of heavenly hopes, and to shut out from the heart that cheering grateful sense of temporal blessings which so much enhances their value. We may sometimes also trace this inward distress to bodily indisposition, to the uncontrolable power of physical disease operating upon the unknown delicate springs of thought—and sometimes to an inherited constitutional melancholy. So that it is not unfrequent for a good mind,—one whose warmest affections are in heaven,—to suffer, though from different causes, under a depression, which would seem to belong peculiarly to those who depend upon this world alone for enjoyment. We are pained by such a discovery, till we recollect the uses of affliction, and the wonderful apparatus of our moral constitution, which, when duly regulated and aided by divine grace, sublimates the passions and affections by processes which, though sometimes painful, do not fail in their successful result. A religious heart may and often does make immense progress in "heavenly wisdom," when enveloped by clouds through which even hope can scarcely penetrate. This world is emphatically a school; we are here receiving our education, and all the seemingly adverse circumstances into which we are brought by our heavenly Father, whether they affect us externally or are only felt within, are the lessons which he gives to enlarge and improve our highest faculties. They are not therefore indolently to be looked upon with tearful eyes and fretful perverseness, but surveyed with the humble obedient resolve to make that practical use of them for which they are designed. Perhaps there are no duties more difficult to perform, than those which belong peculiarly to that state of mental depression which arises from no visible cause. It has not those reliefs which lighten other sorrows; sympathy is rarely awakened for the suffering which is generated entirely within; and that consciousness of weakness and ingratitude, which the very state of the mind implies, aggravates and deepens the gloom, and makes exertion more difficult even when its necessity is more deeply felt.

But though difficult it is not impossible, and every effort which is made renders a succeeding one more easy. A Christian subject to this malady, though he may be incapable of throwing off the weight by which his mind is occasionally oppressed, will never allow himself to yield so far to its influence as to affect his actions. The gloom within may cast its shadow upon society, and strongly impel him to fly from it, but it is then when most averse that he will force himself to the performance of social duties; and though the common-place, frivolous topics of the day may be sickening to a soul absorbed by a single distressing thought, he will yet take a part in all which engages his fellow creatures, and by his smiles, however languid, will manifest a benevolent desire that none should participate in his suffering. He recollects how he acted and spoke when his mind was in health and at ease, and makes that the rule of his conduct at a time when the waywardness of melancholy might prompt to a different course. He does not turn away with digust from any innocent pleasures because they cease to inspire cheerfulness, but seeks them as a solace, even though their gladdening influence reaches not his heart. The beauties of nature may be veiled from his dejected eye, but he knows that they are still lovely, and therefore refuses not to look at them.—He confines his solitary woes to his own bosom, confiding them only to Him from whom alone he hopes for the restoration of mental energy, and from whose goodness he expects a large reward of tranquility and peace, if meekly bending to the chastisement, he leaves no duty unfulfilled, no kind word unspoken, no generous action unperformed, from that disinclination and caprice so often engendered by low spirits. It is thus the Christian struggles—and with every effort gains a victory, till at length the cloud passes away and serenity is regained. Then with what joy does the mind look back upon its own exertions, when unsupported by any stimulus, but the desire to please God, it went forth to meet and to perform its duties, with the same diligent perseverance, as if pressed on by the animation of cheerful, vigorous spirits; when a quiet fortitude prevailed over sadness, and the alacrity inspired by strong religious principle, bore the soul in all its sickness through a self-denying exemplary path.

He is indeed truly happy who can thus look back upon any scene of trial, with the delightful consciousness of having approved himself to God by constant endeavours to make such a use of it, as that his soul should come out of the affliction purified and elevated above the influence of the frail tabernacle in which it dwells. V.

FOR THE CHRISTIAN REGISTER.

THE AMERICAN LEMPRIERE.

The American edition of the above author's biographical work, which but lately appeared, has been looked for by many, it is believed, with considerable interest. It will not be thought, I trust, any great evidence of captiousness to say, that it had no power of disappointing very strong expectations in me. An individual who was desirous to present an improved and more complete work of this kind, as it regards our own country, made but an unpromising beginning in taking Lempriere for his basis. If it were worth while to waste many words upon such an author, there could be little fear in indulging in language too strong. The style of his work is that of a school-boy; and sentences here and there present themselves which might seem to have been among his earliest efforts in combining words together. And,—to pass to a higher object of criticism,—its spirit, political and religious, is thoroughly offensive. As each individual subject of his biography presents himself, who has become at all conspicuous by his dissent from the principles in Church and State of that national establishment, which is not infallible indeed, but merely never in the wrong, the author indulges his readers with his special judgment of such obliquities; and they are accordingly taxed both in the purchase and perusal, with a body of opinions and reflections of all sorts, which, however they may prize them, they do not expect to find in a book understood to be only a depository of facts. To refer to articles which are examples of this trait would be wholly unnecessary to those who for any length of time have been accustomed to consult the work. To those who have not, it will be enough to send them to the notices of Calvin and Faustus Socinius. I advert to these examples, which arose immediately to mind, rather because the sectarian partialities of so large a portion of our religious public would interest them in the one or the other. And I am prompted for another reason to these particular citations; and that is, they are examples of men, whose individual systems are, and whose influences on all future ages have been, so mutually hostile, that it would hardly be conceived they should call forth the same prejudice in a writer who was led to notice them both. But those to whom the book is familiar, will have seen instances enough of this in one who is constantly firing off, as Gibbon terms it, his double battery against those who believe too little and those who believe too much.

To sum up the whole, the omissions of Lempriere are literally beyond computation, and its authority in respect to the articles which it does contain, is often to be received with caution, and oftener yet to be rejected altogether. Some years since I was led to keep a memorandum of such omissions, as my own acquaintance with the history of past times supplied; until led to cast it away in despair at their alarming and endless multiplication.

Is it uncandid now to infer, that if as many such memoranda were kept, as could about comprise the diverse mental habits and courses of life found among men, similar results would have been presented by all of them? If so what is the proportion of the neglected to the noticed individuals of such as are justly entitled to a place in such a work. It is a curious query; and ascertained, it will serve very well as a rule of measurement for Lempriere's qualifications in one not wholly unimportant particular.

Almost every consideration should have led an editor, conversant with the existing works of this kind, to have assumed Watkins as his ground-work—Watkins rather than such an author. His dictionary may at least pretend to a degree of respectability, if brought to the tribunal either of grammar or rhetoric, to say nothing of charity. It has been sometimes represented as not equally copious with Lempriere. If this is meant of the length of articles, it is believed that the difference is not such as will often occasion complaint from the reader; and Watkins is certainly the more complete work of the two. They coincide in their deficiencies indeed to a sufficient degree to show with what severity the later author has followed his predecessor. What to me appears to be the great fault of Watkins is, the rejection of all names of kingly rank from the recent editions of his work; for it is somewhat singular that he was wiser than this in those of an early date. As if those who directed the affairs of nations, had not therefore a personal history and character like other men! Such a rule might with equal reason exclude their prime-ministers equally with themselves.

I have been tempted to expatiate so unconsciously and at such length on the original biography, as to leave little scope for speaking of this enlarged republication of it among ourselves. It may have been inferred, that such a stock was not thought susceptible of great improvement from any graft that might be made upon it. But the American editor, it is feared, has defects enough of his own, without answering for those of Lempriere. To do any thing in supplying that author's trans-atlantic deficiencies, he may not have deemed any part of his province. But from a cursory glance, he does not seem to have discriminated very nicely those men, who among ourselves, were likely to go down to the next age, and about whom it would inquire and read. It is not easy to speak otherwise of one who could, for instance, pass over in total neglect such a name as that of the late Rev'd. S. C. Thacher. He did not indeed leave many memorials of his learning and worth; yet enough to enroll him with the most eminent of his brethren both in letters and theology. There has been no death within that circle,—none at least so premature,—for the last twenty years, with the exception of Buckminster, which has been so deeply felt. On the other hand the name of the late Dr Cushing, of Ashburnham, meets our eyes in these pages; and it met mine, I must own, somewhat unexpectedly. I am not disposed to doubt that he was a very worthy man, and so looked upon by all in the parish; much respected, very likely too, by the ministers of the association and by their societies, to which he occasionally ministered; and was sure of being heard with the reverence felt for one of the fathers of the church. But he was probably quite content with this limit to his fame;—and never expected to be transmitted down in national biography, from which such men as Thacher and Clarke, (Dr. Jno.) are excluded. There are signs also of another fault, which it must be confessed, I was fully prepared to find. As Lempriere seemed not to have had much more idea of this great land, and scarcely to have recognized it more in his work, than one of the cotemporaries of Columbus might have done; it was much to be feared that some American, rising in the might and the spirit of indignant nationality, would expose the ignorance of such a pretender, and supply his defects to superabundance and satiety. In sober earnest, beside those of Washington and Franklin, of whom even he appeared to have caught a glimpse, twenty-five or thirty names is the utmost measure of our rightful claim in a work so general.

There is only one other fault in this work of which time is left me to speak. The appearance of some names in it, warrants the suspicion that the editor does not possess any great share of that stern and unyielding judgment, by which alone, with the assistance of literary friends, he should be guided in the choice of those worthy to be thus had in honour and remembrance. He may otherwise perpetuate many names which will not be likely to have a reciprocal effect on his book. If notices of the dead are obtruded upon him by the fond partiality of connections, into which the public cannot at all enter, though it may require some delicacy to evade them, he should be above being bribed or ensnared into a weak-natured compliance, against which his better reason will constantly revolt.

* * *

RETORT COURTEOUS.

A writer in a late "Connecticut Observer," advocating the raising of "Parochial Funds," to save their churches, has the effrontery to assert, "some of the Churches planted through the instrumentality of the

Fathers of New England, are now under the controlling influence of men, *who deny the Lord that bought them.*" As it is easy to give a bad name—to substitute invective for argument, and, by a perversion of scriptural phrases, to give a false colouring to truth; it thus appears that the self-styled "orthodox," apeing papal infallibility, have, in defiance of the avowals and explanations given by Unitarians, brought this charge of a denial of Christ against them. They indeed, deny that their Lord and Master is the ONE living and true God; but acknowledge, with the Ethiopian, whom Philip received as a christian, Acts viii. 37—*I believe that Jesus Christ is the Son of God.*

Since these men, assuming the title of "orthodox," thus, in the face of the declarations of Unitarians to the contrary, feel authorized to judge over them, and to construe their sentiments different from their own declarations; these judges of their brethren have no just cause for complaint, if the *retort courteous* be given, by explicitly charging them with denying the ONE LIVING AND TRUE GOD. Because they expressly say, that there are, *Three Persons* EACH of whom is possessed of *all personal properties*, and is able to understand, to will and to act as a *Free, Voluntary, Almighty Agent.* (Dr Emmons.) Also the editor of the Recorder denounces Unitarians as "under a fundamental error," "because they deny the existence of any BEING *distinct from God the Father*, called the Holy Spirit."

Hence, can candour deny the justice of this retort?

CONSISTENCY.

REMINISCENCE.

Formerly the Latin Grammar School House, in Boston, stood on the same side of the street with the church, occupying a part of the ground, on which King's Chapel now stands. To make room for the church, it was necessary to remove the School house. This circumstance gave occasion to the following jeu d'esprit from Joseph Green, of witty memory.

A fig for your learning! I tell you the Town
To make the Church larger must pull the School down.
Unluckily spoken, replies Master Birch,
Her learning I find stops the growth of the Church.

General Intelligence.

THE MURATS. Within a few days two sons of the late King of Naples, Achilles and Napoleon Murat, made, at the Prothonotary's Office of the Court of Common Pleas of this county, the necessary Declaration of their intention, preparatory to their becoming citizens of the United States. We believe that both those gentlemen intend to settle in Florida. They are the first members of the Bonaparte family, who have officially recorded their intention to become citizens of the United States. We do not recollect that any of the illustrious exiles from France, or any part of the continent of Europe, who have taken refuge from the political troubles of those countries, have recently taken any steps to evince a wish to incorporate themselves with the American Family. It is pretty generally known that, in this city, in 1792, Talleyrand took the oath of allegiance to the United States, and renounced all Kings, Princes, Potentates and Powers.
Philad. Pa.

Gen. Lafayette took his final departure from this city at an early hour on Saturday. He was escorted from his apartments at the Mansion House, in Broadway, to the Hoboken ferry, by the military, where, as the last act of courtesy which they could shew him, a salute was fired.

The parting interviews between Gen. Lafayette and the venerable Colonels, Willett and Rutgers, in this city, and Generals Fish and others of his surviving companions in arms during the war of the revolution, after they had crossed the ferry to Hoboken on Thursday morning, are represented to have been most affecting. They severally and warmly embraced, and while tears rolled profusely down their furrowed cheeks, the spectators unconsciously wept from sympathy.—When the old veteran left the dock, the immense concourse of people were as silent as death, and the stillness was only broken by the loud peals of artillery, as the last salute in New-York was fired in honor of the beloved 'National Guest.
N. Y. Gazette.

Gen. Lafayette, it is said, still intends to visit Newport before his departure for France. Is it not a little astonishing that our Legislature, which has been in session four times since the arrival of the nation's guest, has never passed a resolution expressive of the debt of gratitude we owe him; or given him a welcome in the land, which perhaps owes its independence to his disinterestedness; or tendered him an invitation to revisit the birth-place of his compatriot Greene, and the scene of his own early glory?

He was received with grateful testimonials of affection by the citizens of this town, and by our public spirited neighbours in Pawtucket; and should he visit Newport, he will doubtless be welcomed by equally animated feelings of love and gratitude, and experience all that attention from his hospitable and patriotic inhabitants that services like his has a right to claim.
Providence paper.

The citizens of Gorham, (Me.) and its vicinity, commemorated the Fourth of July in a manner alike creditable to their patriotism and benevolence. Their fellow citizen and neighbor, Dr. Folsom, a short time since, lost his house, out buildings, and goods by fire. Accordingly between three and four hundred citizens assembled, and proceeded by a voluntary contribution of their labor partially to repair his loss. The timber for his dwelling house 40 by 31, and two stories high, was framed and prepared for raising, and raised. The cellar of the old house was cleared out, and much of the wall relaid. A wood-shed 34 feet by 16 was framed, raised, boarded and shingled, and the floor laid, and a good barn, 36 feet by 24, was moved about 186 rods; a new cellar dug under it, and the whole completely walled up, and the barn underpinned.

The generous labourers on this work of neighbourly love were well supplied with refreshments, suited to the occasion, prepaired by the ladies of the town. Previous to commencing the labours of the day, a large concourse of men, women and children were collected on the spot of the ruins, who having listened to the order of the day, and a short address, united in singing and prayer.
Patriot.

A work entitled "*Lives of the* NOVELISTS. *By Sir* WALTER SCOTT"—has just been published by Messrs. Cary and Lea, and other booksellers at Philadelphia and in this city. This work is in two small duodecimo volumes, and contains biographical sketches of the lives of Fielding, Le Sage, Smollett, Charlestone, Sterne, Mrs. Radcliff, Richardson, Johnson, Goldsmith, Walpole, Mackenzie, Clara Reeve, Robert Rage, and Richard Cumberland. It is written as might be expected from the talents of the author, in a handsome manner; the style is plain, and the narrative though concise, is easy and entertaining, and the critical remarks upon the works of the different writers sensible, and generally just as far as our limited acquaintance with them enables us to judge.
N. York paper.

Sale of Saxony Sheep.—The sale of Saxony Sheep at Brighton, on Thursday, 14th inst. was well attended not only by gentlemen in this vicinity, but by several wealthy and enterprising agriculturalists from New-York, Connecticut, and Vermont. The highest bid was by Judge Pendleton, for a ram, $450. Judge P. bid off three others at $425, $335 and $317. Other rams were sold at from $300 to $350.—The ewes and lambs sold at various prices, from $235 to $23. The whole amount of sales was between 25 and $30,000.—The flock consisted of 81 rams, 37 ewes, and 29 lambs.

One of the Baltimore papers contains an advertisement for a vessel to charter, for the purpose of carrying a number of gentlemen, passengers to Patras in Greece. "We hope," says the Nat. Journal, "they are all good men and true—brave and chivalrous; and, not the least important, possessing means for their own subsistence, without drawing on the scanty resources of the Greeks.

The Missouri Advocate mentions in terms of exultation the act of the late session of Congress for the continuation of the road now making from Washington city to the capital of Missouri, extending nine hundred miles. This taken in connexion with the one authorized to be made to Santa Fee, nine hundred, and thence to the city of Mexico, fifteen hundred, will make, 3,300 miles, the whole length of the road, "connecting," says the editor, "the Capital of the two greatest republics in the world, and the immediate Capitals of the state of Ohio, Indiana, Illinois and Missouri, in the United States; and Santa Fee, Chihuahua, Durango, Sacatecas, and San Louis Potosi, in the republic of Mexico, and realizing the prediction of Humboldt that the day would come when coaches would run from Philadelphia to the ancient seat of of the empire of Montezeuma. The world is destined to see strange things in the revolution of a few generations. We talk now of rail roads and steam carriages—where we talk another generation will act. Rail roads, as well as canals, will find a Clinton to project, devise and accomplish.
Balt. Gaz.

NEW-YORK, July 16. At no period within our recollection, has the bustle of business been so great as it now is at our ship-yards. There are building at the different yards, two line of battle ships, two frigates, and two sloops of war, which are, we believe, intended for the Colombian and Mexican governments. A Colombian line of battle ship is undergoing repairs.

In addition to the above, there are twelve merchant vessels of different descriptions on the stocks, and eight steam boats. Two frigates and two sloops of war are also on the stocks at the Navy yard.
Gaz.

On Sunday afternoon three bales of cotton were discovered to be on fire in a store in Wall-street New York; upon which some linseed oil had been accidentally spilt, which produced the combustion.
Ib.

It is stated that Messrs Stanley, Wortley and Denison, of the British House of Commons, voted on the great Catholic question, in favour of emancipation. It will be recollected that these gentlemen lately made a tour of the U. States.
Ib.

LA FAYETTE'S LAND. The Pensacola Gazette estimates the value of the township of land selected for General La Fayette, at 150 to 200,000 dollars; which estimate the National Intelligencer thinks is too high. There is probably no foundation for the report, lately circulated in the newspapers, that a number of Ohio gentlemen had examined the land, and were about to offer the General $500,000 for it.

NAVAL COURT MARTIAL. The Court Martial for the trial of Capt. Porter assembled at the Navy Yard in Washington on the 7th inst. Objections were made by Capt. Porter against the Judge Advocate, R. S. Cox, Esq. It is not stated in the papers, what the objections were; and they were overruled by the Court after deliberation. A copy of the charges was furnished for him, and Mr Jones assigned as his counsel, at his request.

For a few days the Court sat with closed doors, and spectators were not admitted to be present at the trial. This restriction however was soon removed by order of the President.
Franklin Post.

One hundred and ninety-seven deaths occurred in this city last week, which is sixty more than ever happened in one week. Thirty-three of the number were from drinking cold water; a considerable number from apoplexy, inflammation of the brain, and sudden death, making nearly sixty sudden deaths. Too much care cannot be observed by persons in this oppressively hot weather, in drinking cold water, and against over-heating themselves.
N. Y. Daily Adv.

WATER. The best water is that which is pure, light, and without any particular colour, taste, or smell. Where water cannot be obtained pure from springs, wells, rivers, or lakes, care should be taken to deprive it of its pernicious qualities by boiling, and filtring, but most effectually by distillation. Any putrid substance in the water may be corrected by the addition of an acid. Thus, half an ounce of alum in powder will make twelve gallons of corrupted water pure, and transparent in two hours, without imparting a sensible degree of astringency. Charcoal powder has also been found of great efficacy in checking the putrid tendency of water.—To the same purpose, vinegar and other strong acids are well adapted.

CANAL AT LOCKPORT. The cap stone of the canal locks, at Lockport, was laid in Masonic order, on the 25th of June. The locks are completed and ready for boats to that place, and the canal west of there is progressing with rapidity, and will shortly be finished.

Letters from Hamburg state that the government of Sweden has entered into the views of Great Britian, in relation to the recognition of South America, and would soon send consuls thither.

THE WEATHER. The weather has continued extremely hot, during most of the time since last week. On Wednesday the thermometer rose to 99 and continued at 97 for five hours. On Thursday it rose still higher. The Daily Advertiser gives the following statement of its range from 12 o'clock to 6.

12	o'clock	at 100.
1	P. M.	" 101.
2	"	" 99.
3	"	" 100.
6	"	" 93.

FOREIGN NEWS.

EXPEDITION TO THE NIGER.

We have great pleasure in learning the arrival in England of Major Denham and Lieutenant Clapperton (the latter of the Royal Marine forces,) who left this country in the year 1821, on an exploratory journey into the interior of central Africa, connected with ascertaining the source, course and termination of the river Niger, which has been an object of geographical research more than 200 years. Our illustrious modern traveller, Mungo Park, threw a more full and decisive light on this subject than ever had been made to appear during this long period: after penetrating through a variety of the kingdoms of western and interior Africa, he came at length to Sego, the capital of Bambara, where he beheld the "long-sought majestic Niger glittering to the morning sun, as broad as the Thames at Westminster, and flowing slowly to the eastward.. He then traced its course downwards to Silla, and upwards to Bammakoo, (about 1000 miles,) where it first became navigable, to an extent of 300 miles. This, however, appeared to be only a commencement of the career of this mighty stream, leaving its subsequent progress involved in increasing mystery. Jackson, Hornemann, Tuckey, Bowditch, Ritchie, Lyon, Laing, and now Denham and Claperton have all since, by their persevering efforts, contributed to our previous mass of information respecting the most celebrated of African streams. We understand that Major Denham and Mr. Clapperton to have ascertained with great certainty, that Lake Tyad is a great fresh water lake, having no outlet, and that it is fed by two large rivers, one of which, the Shary, flows from the same chain of mountains in which the western branch of the Nile (otherwise the White Nile) takes its rise. The Shary runs in a direction nearly due north from its soerce to the lake; whilst it is ascertained that the other river, called the Yao, enters the lake on its N. N. W. side, flowing from the westward; but it is not a continuation of the Jolbar, or river of Timbuctoo.—These travellers confirm the account of the Mohommedan priest, that between Cano and Nyffe there is no river communication. Cano is in lat. 13, N. long. 9 E. and Succatoo, which our adventurers subsequently visited, is in 12 N. 5 E. This town is the capital of a great nation, of which we appear to have had no previous information, though the King of the country (whose name is Bello) was much pleased with the appearance of our countrymen, and to their supprise, they saw his house was furnished with English crockery, which, it appeared, he had obtained, in the way of traffic, with the inhabitants of the Bight of Benio. He expressed a hope that a mode would be found by which his subjects could trade with the English. His country appeared very productive, and abounded with cattle. It further appears, by the information collected, by Messrs. Denham and Clapperton, that the Timbuctoo River runs S. E. to Nyffee, then southernly, and empties itself into the Bight of Benin; which ascertained fact is of much importance, as it opens a communication with the Atlantic, and will greatly facilitate the object intended to be pursued by Major Laing, in the course of the ensuing winter or next spring. Whilst crossing the Desert our travellers were much distressed for want of provisions, yet they have happily arrived home in tolerable health, having suffered less from the climate than any of their predecessors in this arduous enterprise. They were every where well received by the natives, who made them various presents, which are on their way to England, from Malta. Among them are five live ostriches and a beautiful horse for our King, presented to him by one of the native princes.
English paper.

THE OATHS. The following are correct coppies of the oaths taken by CHARLES X.

Coronation Oath. "In the presence of GOD, I promise to my faithful people to maintain and to honour our Holy Religion as becomes the Most Christian King, and the eldest son of the Church—to do justice to all my subjects, and to govern conformably to the law of the Kingdom and the Constitutional Charter, which I swear to observe faithfully. So help me GOD, and his Holy Gospel."

Oaths as Grand Master, &c. "We swear to GOD, the Creator, to live and die in his Holy faith and the Catholic Apostolic Religion—to maintain the Order of the Holy Ghost, without suffering it to lose its glorious prerogatives, to observe the Statutes of the said Order, and to cause them to be observed by all those who are or shall be (Members of it *) reserving to ourself, however, to regulate the conditions of admission according to the good of our service."

"We solemnly swear to GOD to maintain forever, without suffering them to lose their glorious perogatives, the Royal and Military Order of St. Louis, and the Loyal Order of the Legion of Honor; to wear the Cross of the said Orders; to cause their Statutes to be observed. This we swear and promise to the Holy Cross and the Holy Gospel."

* *These words appear to be omitted by mistake in the French.*

FROM SMYRNA. *Extract of a letter received in this city, dated Smyrna, April 19.*—"The Turks, composing the Egyptian expedition, having again been defeated before Navarin, with the loss of a famous Renegado French Gen. and the son of Petro Bey, and have been pursued into Modon. Pres. Conduriotti came up with a reinforcement of 7000, and relieved Navarin, at a very critical moment, and gave battle, in which the Greeks have gained a great victory. The coming up of Conduriotti, it appears, was at the moment when the little fortress of Navarin was in its last struggle, after having held out for such a length of time, with a handful of men, against the formidable Egyptian expedition. The holding out of the fortress has been all important to the Greeks, as their fleet has had time to come to its succour, and the troops, under Conduriotti to assemble, by which means Mahomet Alli may be blockaded, both by sea and land, and the Greeks, if success continues to attend them, may eventually entrap him at Modon"

A remarkable instance of superstition and injustice occurred at Barcelona in Spain, a short time since. The military commission condemned a man to the galleys ten years, for having said that the image of Vigin Mary at Montserrat was made of wood. During the trial the *counsel* for the prisoner remarked, that there was no more harm in saying that the image was made of wood, than in saying that her image at Saragossa was made of marble. For this expression he was sentenced by the commissioned to six months imprisonment in a fortress.

SLAVE TRADE. From papers submitted to the House of Commons on the subject of the slave trade, it appears that, with the exception of the Government of the Netherlands, not one of the European Governments that have affected to conspire with the British Government in the suppression of that traffic has kept faith. The traffic is carried on, under the flag of France, Spain and Potugal, in the most extensive mode, and with little disguise.
Patriot.

The Emperor of Russia has recently issued a prohibition for specie to be carried out of the empire. Travellers are not allowed to have more than 50 rubles in silver, and 10 rubles of copper coin.

SPAIN. The intendant-general of police issued a decree, May 26, to suppress the plots still carrying on by revolutionists, and enemies to the king. No person of whatever rank shall speak in an insulting manner of his majesty's measures; keepers of hotels and boarding houses shall hinder political discussions in their houses; no person shall receive, copy, or read, letters or pamphlets, on political subjects, on pain of a fine of 100 ducats. The same fine is imposed on every one who attends a public or private meeting where the measures of government shall be directly or indirectly criticised.

"The celebrated letter of Columbus," which was long supposed to be lost, and which was unknown to Dr Robertson when he wrote his History of America, had been sold to the Duke of Buchingham, for £33 12s. It is the first tract published in America.

In a late debate in the British House of Commons, on a message from the King, for the relief of some of the members of the Royal family, Sir Isaac Coffin stated that he "knew that his Royal Highness the Duke of York owed his tailor twelve thousand pounds sterling, of which he could not get a shilling."

FROM MONTE VIDEO.—Information from Monte Video is to May 25—but somewhat contradictory.

One account represents the Patriots as having taken Maldonado, being in force, supplied with money, and with a fair prospect of soon reducing Monte Video.

Another paper mentions that a ship and four brigs had arrived with troops and supplies for Monte Video, and the apprehensions of the Brazilians had subsided.

A schooner had arrived at Maldonado, and landed supplies. She was afterwards taken and brought to Monte Video.

A passenger informs that Frutus had driven all the cattle back, and taken from Mr. Brown, of New York, $3400, and 13000 from Mr. Horn, of Baltimore. Gov. Lecor had ordered all the English and Americans to surrender their crews, which they did. Frutus had obtained a loan of $30,000, and it was expected he would finally take the place, if he had sufficient money. People were fast leaving Monte Video for Buenos Ayres. Mr. Horn, above mentioned, was imprisoned for expressing his opinion of the state of the place too freely. The Americans had made great but ineffectual efforts to obtain his liberation. The horses and cattle were starving to death daily. The town was full of the former, the best of which could be obtained for 5 or 6 dollars.
Palladium.

CHILI. The National Intelligencer of Saturday contains the following extract of a letter received at Washington from a respectable source, dated Valparaiso, 19th March.

This country as it respects its political concerns, is growing worse and worse daily. I believe a thousand men (enemies) might march from Conception to Coquimbo. They have not a rial in the Treasury, nor know how or where to get any, and their paper is 50 per cent. discount. Of course, they pay nothing to the few troops they have, and they are daily deserting and forming banditti in all parts of the country.—There is a man called Pincheyra, who has now about a thousand men, and is a kind of successor of Benevedes. His men are of all classes, Indians, Spaniards, Chilenoes, &c. all well mounted. They live in the valleys and defiles of the Cordillera, and make occasional incursions into the lower country, in the province of Conception, and even on this side the Maule, destroy the villages, kill the men, carry off the women, cattle, &c. and lay waste the whole country.

MEXICAN MINT. Letters from Mexico to March 20, quoted by the London Courier, state that during the preceding 12 months there have been coined in the mint of Mexico above 7,000,000, and that in the other provinces from which no return has been made, the coinage was considerable. It is added that this fact, combined with other causes has already had a considerable effect in restoring the equilibrium of the exchange.
B. D. Adv.

TO CORRESPONDENTS. An obituary notice by "A Subscriber" was received too late for insertion this week. The communication has internal marks of truth, which would induce us to insert it next week; but our general rule is, not to insert anonymous obituary notices, unless we are personally acquainted with the character of the individual.

MARRIAGES.

In Halifax, N.S. Hon Enos Collins to Miss Margaret, eldest daughter of Hon. Judge Haliburton.

In Baltimore, Mr John Roulstone Greenleaf Andrews, of this city, to Miss Jane King, daughter of Wm. Hooper, Esq. of Baltimore.

In West Bridgewater, Mr Jarvis D. Burrell, merchant of Randolph, to Miss Nancy Howard.

In Deerfield, Capt. Eben Marston to Miss Lydia Dearborn.

At Boston, by the Rev. Mr Gannet, the Rev Alvan Lamson, of Dedham, to Miss Frances Fidelia, daughter of Hon. Judge Ward.

DEATHS.

In this city, on Thursday evening, Hon. THOMAS DAWES, aged 68.

On Sunday evening, Ellen Maria Patterson, aged 13 months, only child of Mr Charles B. and Mrs Mary Shaw.

In Cambridgeport, 17th inst. Frederick H. son of Mr Ibrahim and Mrs Abigail Bartlett, aged 12 1-2 months.

In Watertown, on Monday, Major Joseph Peirce, aged 56.

In Brookline, on Thursday, 14th inst. Mr Elijah Child aged 78.

In Dorchester, Mr Jacob Edson, aged 38.

In Milton, on Wednesday, 13th Jeremiah Tucker, aged 71.

In Plymouth, on the 17th instant, William Goodwin Esq. Cashier of Plymouth Bank, aged 69. Mr Goodwin's character needs no newspaper eulogy. He was a man fair in his dealings with every one, a good neighbor and one who led an exemplary life.

In Pomfret, Conn. Hon. Thomas Grosvenor, aged 81. He was Lieutenant under Capt. Knowlton, at the Battle of Bunker Hill, and was wounded in that engagement.

In Albion, Me. Rev. William Goodhue aged 46, a native of Ipswich, Mass.

Drowned, in Providence river, near Pawtuxet, on Friday last, Col. James N. Bates, of Cranston, aged 49.

In Kennebunk, Mr Obadiah Littlefield, aged 60.

In Portsmouth, Mrs. Elizabeth Furgerson, formerly of Newbury-port, aged 92.

In Shrewsbury, 15th instant, Miss Marian Nurse, aged 21.

In England, Abraham Rees, D. D. and Editor of the Cyclopedia, aged 82. He was for upwards of 40 years the revered and beloved Pastor of the Congregation of Protestant Dissenters of the Presbyterian denomination, assembling formerly in the Old Jewry, and latterly in the New Chapel in Jewin-street, Aldersgate-st. London, and who for more than half a century was actively and honorably engaged in the administration of some of the principal Dissenting trusts. In the earliest period of his life he was at the head of more than one academical institution, and some of the most eminent of the present race of Dissenting Ministers were educated by him. His scientific attainments have been long well known and justly appreciated by the public. As a preacher he was distinguished by strong sense, accurate knowledge of human nature, and comprehensive scriptural learning. He was the consistent advocate of the principles of civil and religious liberty. Candid, courteous and affable, he conciliated the friendship of many eminent men of all parties, and his death has occasioned a blank in his connexions which can never be filled up. It is the consolation of his family and friends that he died as he lived, in the Christian hope of life and immortality.
M. Chron.

In New Haven, on Sunday the 17th instant, the Reverend Matthew Rice Dutton, Professor of Mathematics and Natural Philosophy in Yale College; aged 42.

Professor Dutton has long been afflicted with a pulmonary complaint; and had for many weeks past been confined to his bed. During his whole sickness he manifested the most cheerful resignation to the Divine will, and he has left to his friends the consoling assurance that "their loss is his unspeakable gain." He was possessed of a vigorous and discriminating mind, of manners peculiarly amiable, and was beloved by all who knew him.

In his death the Institution with which he was connected, and of which he was a very valuable officer, has sustained a severe loss. In the short space of three years, two distinguished Professors have been removed from Yale College by the mysterious dispensations of a wise and righteous Providence; and the names of Fisher and Dutton will long be remembered with veneration and regard by all who value excellence of character, or superior attainments in science.

The funeral solemnities were attended, on the 19th instant, in the College Chapel, where a sermon was preached by Professor Fitch.
Journal.

In England, Lady M. Morgan, who, during temporary derangement, strangled herself with a cambric handkerchief.

MISS EDGEWORTH'S WORKS.

MUNROE & FRANCIS inform the public and the present subscribers to their edition of Edgeworth in 16 volumes, that *Seven Volumes* are now complete. That the *Eighth* will be ready for delivery on the first day of August—the ninth on the first day of September, and the remaining *four* volumes on the first days of the succeeding four months, without fail.

M. & F. solicit subscribers to these useful works. They have taken great pains to have them well done—and the expense is great, requiring patronage to complete them.

To put the subject in a clear point of view, and to show how favourable to economy is the present subscription, the publishers annex a schedule of the prices of the different editions of this lady's writings, to excite the liberal to come forward and aid in accomplishing the Boston edition.

	Eng. Ed.	*Ordinary Am. Ed.*	*Bost. Ed.*
Vol. 1. Practical Education	7,50	4,50	1,50
Vol. 2. Letters to Literary Ladies	1,50	75	
Castle Rackrent	1,25	75	
Leonora	3,00	1,00	1,50
Essay on Irish Bulls	1,50	75	
Vol. 3. Belinda	4,00	2,00	1,50
Vol. 4. Popular Tales	3,50	2,00	1,50
Vol. 5. Tales of Fashionable Life	5,00	2,25	1,50
Vol. 6. Vivan, and Emelie de Coulanges	3,00	1,00	
Absentee	2,00	1,75	1,50
Vol. 7. Patronage	7,50	3,00	1,50
Vol. 8. Harrington and Ormond	4,00	2,00	1,50
Vol. 9. Griselda	1,12	75	
Moral Tales	3,00	1,50	1,50
Vol. 10. Parents' Assistant	5,00	2,50	1,50
Vol. 11. Early Lessons, Rosamond	5,00	4,50	1,50
Vol. 12. Early Lessons, Frank	5,00	4,50	1,50
Vol. 13. Readings on Poetry	1,25	75	
Comic Dramas	1,50	1,00	1,50
Sequel to Henry & Lucy,	2,00	1,50	
	67,62	37,75	19,50

The English Editions have never been afforded cheaper than as put down above. There has been no uniform American Edition previous to ours, and we have also given the selling price of those printed. The public have now an opportunity of getting the best of books at *half price.* July 23.

ATHENEUM, No. 8—Vol. 3.

JUST Published by John Cotton, Corner of Washington and Franklin streets, The Atheneum, or spirit of the English Magazines. No. 8, for July 15, 1825.

CONTENTS.

Illustrative memoir of Miss Jane Porter. Low life. Ronald Stuart. American writers. Florville. Superstition. Realities. The young sportsman's tale. Russian love. The stranger in Louisiana. The Gheber's address to the rising sun. The superannuated man. I must believe thee still sincere. Woman's prerogative. Early rising. Madame de Genlis. Anecdote of Charles X. Mr Macready. Water telescope. Mahomed Ali Pacha. Theatrical anecdote. Idolatry. Wonderful escape. Russian proclamation. Substitute for glass. Rreserving recluse. July 23.

Miscellaneous.

The following verses addressed "to Lord Bacon when falling from favour" are too good to be immured in the obscure little volume, whence they are now extracted.

Dazzled thus with height of place,
While our hopes our hearts beguile;
No man marks the narrow space
'Twixt a prison and a smile.

Then since fortune's favours fade,
You that in her arms do sleep
Learn to swim and not to wade
For the hearts of kings are deep.

But if greatness be so blind,
As to trust in towers of air,
Let it be with goodness lined,
That at least the fall be fair.

Then, though darkened, you shall say,
When friends fail and princes frown,
Virtue is the roughest way,
But proves at night a bed of down.

HUGO GROTIUS.

The following curious story of this incomparable man ought not to be lost. Warburton's very characteristic comment upon it, here subjoined, is not unamusing.

The famous Hugo Grotius had, some how or other, surprised the world into an early admiration of his parts and virtues. But his Grace Archbishop Abbot was not to be deceived by dazzling appearances. In one of his Rescripts to Sir Ralph Windwood, at the Hague, he unmasks this forward Dutchman, who a little before had been sent over to England by the States. "You must take heed how you trust Doctor Grotius too far, for I perceive him to be so addicted to some partialities in those parts, that he feareth not to lash so it may serve a turn. At his first coming to the king, by reason of his good latin tongue, he was so tedious and full of tittle-tattle, that the king's judgment was of him, that he was some pedant, full of words, and of no great judgment. And I myself discovering that to be his habit, as if he did imagine that every man was bound to hear him so long as he would talk, did privately give him notice thereof, that he should plainly and directly deliver his mind, or else he would make the King weary of him. This did not take place, but that afterwards he fell to it again, as was especially observed one night at supper, at the Lord Bishop of Ely's, whither being brought by Mr Casaubon (as I think) my lord intreated him to stay to supper, which he did. There was present Dr Steward and another civilian, unto whom he flings out some questions of that profession; and was so full of words, that Dr Steward afterwards told my Lord, that he did perceive by him, that, like a smatterer, he had studied some two or three questions; whereof when he came in company, he must be talking, to vindicate his skill; but if he were put from those, he would shew himself but a simple fellow. There was present also Dr Richardson, the king's professor of Divinity in Cambridge, and another Doctor in that Faculty, with whom he falleth in also, about some of those questions, which are now controverted amongst the ministers in Holland; and being matters wherein he was studied, he uttered all his skill concerning them. My lord of Ely sitting still at the supper all the while, and wondering what a man he had there, who never being in the place or company before, could overwhelm them so with talk for so long a time. I write this unto you so largely, that you may know the disposition of the man; and how kindly he used my lord of Ely for his good entertainment."

Seriously, my lord of Ely's case was to be pitied. But this will not happpen every day; for as exposed as their lordships may be to these kind of insults, happy is it, that the men are not always at hand, who can offer them. A second Grotius, for ought I know, may be so far off as a second century of my lords of Ely. But it was enough that this simple fellow was an Arminian and a Republican, to be despised by Abbot and his master. For in the opinion of these great judges of merit, religion and society could not subsist without Predestination and Arbitrary Power. However, this discerning spirit, it is certain, had not left L. when the grave historian Anthony Wood, was so hospitably entertained there. Who in the journal of life under the years 1671, tells the following story:—"I and John Echard, the author of the Contempt of the Clergy, dined with Archbishop Sheldon. After dinner, when the Archbishop had withdrawn and selected his company, I was called into the withdrawing room, and Echard was left behind to go drink with and smoke with the Chaplains." So well adjusted was this respect of person; Echard, the wittiest man of the age, was very fitly left to divert the Chaplains; and Anthony Wood, without all peradventure the dullest, was called in to enjoy the conversation of his Grace. *Winwood's Memorials*, vol. iii. p. 459.

BOLIVAR.

Capt. Cochrane gives the following account of the Liberator:—Bolivar is a good swimmer, and fond of music; he is a very pleasant companion at table; neither smokes nor takes snuff, nor does he ever taste spirits. He endeavours to check the flattery with which he is not unfrequently assailed. At a ball which he gave, a lady rendered herself very conspicuous by loading him with obsequious and unfortunately fulsome adulation. Bolivar at length said to her, in a mild but firm tone: "Madam, I had previously been informed of your character, and now I perceive it myself. Believe me, a servile spirit recommends itself to no one, and, in a lady, is highly to be despised."

When Bolivar retired from Carthagena, at the time it was besieged by Morillo, he proceeded to Jamaica for the purpose, of endeavoring to obtain whatever supplies were to be met with, in order to render every possible aid to the Patriot cause. Some Spaniards who had taken up their residence in that Island, and who equally hated and dreaded Bolivar, formed the horrible project of procuring his assassination. To effect this diabolical purpose, they bribed a negro, who was to watch his opportunity, and, stealing upon the Patriot Chief, while he was asleep, to despatch him without any noise. This wretch, under the cover of the darkness of night, entered the house where Bolivar had fixed his abode, and reached his usual bed-room, he silently approached a hammock, and stabbed to the heart the individual lying there, who immediately expired. The unfortunate man, however, who was thus assassinated, proved to be, not Bolivar, but his private secretary; the former on that very morning, having removed to an other house. The murderer was almost immediately apprehended, and a few days afterwards hanged. He confessed having been bribed by some Spaniards to perpetrate the deed, but through, as it appeared, the guarded manner in which they had communicated with him, he was unable to state their names; suspicion, however, rested on some Spaniards who a few days previous had quitted the island. Bolivar, on hearing of the assassination of his secretary, exclaimed, "The Spaniards by their crimes hasten the completion of our independence; the certainty of this is a consolation under my present heart-rending afflictions."

[*From the National Journal, July 9.*]

The prospect of a canal communication between the Atlantic and Pacific oceans across the isthmus of Nicaragua, becomes daily less remote and uncertain. It is additional satisfaction to know, that in this important work, the United States is likely to be participator. A company of New York merchants sent out Curtis Bolton a respectable merchant of that city, to investigate the proposed route by way of the San Juan River and the lakes of Nicaragua, with a view to carry into execution a work, by which the commercial interests of both countries are to be considerably benefitted. The San Juan river is about 100 miles in length, and of safe and easy conveyance. The lake is a fine sheet of water for shipping, of from 60 to 70 miles in length. The principal expenditures will be required in the small river which lies between the lake and the Pacific. This river is called the Rio Leago; but as the materials for the construction of the canal are plentiful and convenient, the difficulties may be easily overcome. The result of the survey which is now going on, will probably be soon laid before the public in an official form, as Mr Bolton has returned in the Shark; and as every confidence is reposed in his skill and experience, the appearance of his report, should it coincide in its purport with the opinion which seems to prevail on the subject, will in all likelihood, be the signal for active commencement of the undertaking. The English government is doubtless alive to the importance of possessing a key to the Pacific, by one of the newly emancipated countries. As yet, however, we have heard of no step which has been taken of sufficient vigor to induce a fear that we may be anticipated. If, therefore, the contemplated canal is to be constructed, and American merchants are to share in the credit and advantage of the work, the sooner a vigorous system of operations can be commenced the better. The advantage which would result to our commerce is too obvious to admit of a moment's doubt or hesitation; and we ought therefore, to be prompt and energetic in seizing the opportunity which is now offered to us.

The report which has been circulated in a nothern paper, that Mr Bolton was sent out by order of the American government, is incorrect. Our government has taken no step in the business.

AFRICAN COLONY.

If this colony shall prosper, as it probably will, though it is too distant to have much effect in reducing the number of the free coloured population in the United States, which was the original design of it, it may have a happy effect on the neighbouring nations or tribes in that quarter of the world and become highly valuable to us on account of the commerce it will afford. Coffee, cotton, and rice grow here as natives and may be cultivated to any extent. With these rich staples for exports, and a soil capable of producing abundant supplies of grain, what mighty results may be hoped for, when this colony, of civilized blacks shall acquire power to *command* the respect of the adjacent inhabitants, forbid the slave trade, and enter into treaties with the European and American nations; all these things may happen in less than fifty years, and possibly at an earlier period; and the hope of spreading light through this dark land, should make us zealous for the success of the project, notwithstanding it may not materially affect the design for which the colony was established. The present colonists are healthy, and appear to be prosperous—and will be joined by others as fast, perhaps, as the general good will admit of. A very rapid accession of population cannot be otherwise than injurious, as destructive of those fruits which *experience* has reared for the safety of persons and property. *Niles' Register.*

FOREIGN EXTRACTS.

The following articles are extracted from the late English papers.

Unitarian Marriage Bill. The Unitarian marriage bill was lost on the second reading in the House of Lords, by a majority of four. It had passed the House of Commons without a single dissenting voice. A similar bill will be brought forward again at the next session, (says the Liverpool Advertiser) and notwithstanding the opposition of the Lord Chancellor, it will probably then be carried through both Houses. The Chancellor on this, as on all other occasions, has distinguished himself by his bigoted advocacy of the exploded doctrines of intolerance. The principles upon which he opposed this bill were the most extraordinary that can be conceived, and if followed out to their just consequences, would render the toleration act a dead letter, and open the door to every species of religious persecution. His lordship has always insisted that Christianity, as set forth in the articles of the Church of England, was part and parcel of the common law—that to impugn it was a punishable offence. "To deny the deity of Christ," says his lordship, "is an offence at common law, an heinous crime, which subjected the party to severe punishment. The Act of William III. inflicted certain specific penalties for this offence; this Act has recently been repealed, but the denial of the deity of Christ has not on that account ceased to be a legal offence. The toleration act only relieves persons from the statutory punishments which had been superadded to the common law." Such is the reasoning of this head of the English law.

A Dutch Jew recently died at Amsterdam, who bequeathed funds for arming and equiping six 74 gun ships. At his death there were found in his house forty four tubs filled with coin bearing the effigy of all the sovereigns of the world. Eight days were employed in counting these pieces.—This capitalist, who was in his 93d year, had visited all Europe, Africa and America, and part of Asia.

A young lady at Lowestoft, who had been afflicted for many years, and whose complaint baffled the skill of her medical attendant, was sometime since surprised by the appearance of a small needle which protruded through her chest, which was soon followed by four more of various sizes, with the exception of one, which made its appearance at the right side. They did not appear to have undergone any change, although it is believed they must have been swallowed in her infancy. Her medical attendant considers her illness occasioned by the lodgement of the needles, as since their extraction the young lady has enjoyed much better health, and hopes are entertained of her entire recovery from their effects. *Suffolk Chronicle.*

WOMAN. An accomplished woman never can become the object of neglect: she must always remain an object of distinction among her acquaintance. When she was young she might please more; but as even then, she pleased chiefly by her mind, she will therefore continue to please still. The discerning few, at least, will discover in her beauties, which neither the inroads of age, nor the ravages of sickness can deface. When 'declined into the vale of years,' she will still from the superiority of her character, stand forth an exalted figure. Sense and capacity, joined to worth and sweetness, are exempted from the condition of all things which are to lose their influence when they lose their novelty. 'The ornament of grace which wisdom shall give to thy head,' will not appear with less lustre, when infirmity shall cause that head to shake. 'The crown of glory which she shall deliver thee,' will, in reason's eye, receive new dignity from gray hairs; or rather, according to our inspired author, those 'gray hairs are' themselves 'a crown of glory, being found in the way of righteousness.'

Do you know a woman, far advanced in life, but yet in virtue and understanding, who, with mild insinuation, employs them to render wise and happy those about her, especially the young; who, for such in particular, makes every kind of allowance, not forgetting those early days, when she too stood in need of such indulgence; who, when her health will permit, takes pleasure in seeing herself surrounded by a circle of youth innocently gay, condescending even to mix in their little sports, and, by a graceful complancency of look, and pleasing remainder of ancient humour to encourage and promote their harmless amusements? Do you know such a woman? Then speak your opinion freely. Will this youthful circle be in any danger of despising her because she is old? On the contrary, will they not contend with one another, who shall pay her most veneration; who shall stand highest in her affection? Can you conceive a character more respectable, and at this time more amiable? What is there good or excellent, to which she will not have it in her power to win them?—*Fordyce.*

High Steeple. The Cathedral Church of Salsbury measures from the ground to the vane 135 yards, or 405 feet. The time employed in building this church was 42 years. It has an organ 40 feet high by 20 feet broad, with 50 stops, which are 18 more than there are in that of St Pauls London.

It is boasted of this edifice,

As many days as in our year there be,
So many windows in one church we see;
As many marble pillars there appear,
As there are hours throughout the fleeting year;
As many gates, as moons one year do view:
Strange tale to tell, yet not more strange than true.

Fourth of July, 1776. Extract of a letter to a friend in Quincy, written by the venerable and revered patriot JOHN ADAMS, on the day subsequent to the adoption of the *Declaration of Independence*, by the Continental Congress: dated,

"Philadelphia, July 5th, 1776.

"Yesterday the greatest question was decided which was ever debated in America; and greater, perhaps, never was or will be decided among men. A resolution was passed without one dissenting colony—"*That these United States are, and of right ought to be Free and Independent States.*"

"The day is passed. The 4th of July, 1776, will be a *memorable epoch* in the history of America. I am apt to believe it will be celebrated by succeeding generations, as the *great Anniversary Festival.* It ought to be commemorated as the day of deliverance, by solemn acts of devotion to Almighty God. It ought to be solemnized with *pomp, shows, games, sports, guns, bells bonfires and illuminations—From one end of the Continent to the other*, from this time forward forever. You will think me transported with enthusiasm; but I am not. I am well aware of the toil, and blood, and treasure that it will cost to maintain this declaration and support and defend these states; yet, through the gloom, I can see, that the end is worth more than all the means; and that posterity will triumph, although you and I may rue, which I hope we shall not. I am, &c.

JOHN ADAMS.

LITERARY GAZETTE.

THIS day published by CUMMINGS, HILLIARD & Co. CONENTS, No. VIII.

Reviews. Reform of Harvard University.—Salaries of the Resident Professors. Van Renselaer's lectures on Geology. Everett's oration at Concord.

Miscellany. Improvement of common roads. A leaf from the journal of a traveller in England.—Mosley Hurst; Game of cricket played by ladies; A boxing match; Speculations upon the cause of this trait in the English character; Hampton church yard; Hampton Court; The Cartoons of Raffacle.

Original Poetry. The desolate city. The Genevieve. To the Arno.

Critical Notices. Rothelan, a romance of the English histories. North American Review, for July, 1825. English life, or manners at home.

Intelligence. Don Estaban, or memoirs of a Spaniard. Records of Scotland. Barton's poems. New romance founded on Irish history and scenery. Chronometers. London edition of Mr Wayland's sermon. Royal Institution. Newly discovered Freescoes. Remains of the obelisks at Rome. New Zoological project. The pleasure of love quarrels. Dr Bigelow's American medical botany. Writing on boards covered with sand. Louis xviii. and Napoleon in the Elysian fields. Steam engines in England.

List of New Publications. List of Works in Press.

Boston, July 16, 1825.

BATTLE OF BUNKER HILL.

JUST published a particular account of the Battle of Bunker Hill on the 17th of June 1775, by a Citizen of Boston.—Price 20 cts.

LATELY PUBLISHED, an Oration delivered at Concord April the 19th 1825, by Edward Everett.—Price 37 cts.

ALSO, an address to the members of the Bar of Suffolk, Mass. at their stated meeting on the first Tuesday of March, 1824. By William Sullivan. Price 37 1-2.

A second edition of Mr Everett's oration delivered at Plymouth Dec. 22d 1824.—25 cts

JUST PUBLISHED, Memoirs of Josiah Quincy Jr. by his son Josiah Quincy.—1 vol. 8 vo.

CUMMINGS, HILLIARD & Co.

MR. WARE'S SERMONS.

JUST published at this office "Discourses on the Offices and Character of Jesus Christ, by Henry Ware, Jr."

The object of these discourses is to give a devotional and practical view of the important subjects which they treat.—They were written in the ordinary course of the author's ministry, and have been prepared for publication, in the hope of supplying some plain and accessible work on these interesting topics. May 28, 1825.

CHRISTIAN EXAMINER.

THIS day published by CUMMINGS, HILLIARD & Co. CONTENTS.

Miscellany. The effect of Character on Ministerial usefulness. On the Punishment of Sin, as following close upon its Commission. Erroneous Views of Death.

Collections. Nature of Religion. Nature of Faith.—Proselyteism. Letters of Evelyn and Taylor.

Poetry. Elysium.

Review. Art. VIII. The Duties of Consolation, and the Rites and Customs appropriate to Mourning. Art. IX. Edwards' Doctrine of Original Sin.

Intelligence. American Bible Society. Evangelical Missiouary Society. Convention of Congregational Ministers. The Ministerial Conference in Berry-street. American Unitarian Association. Massachusetts Society for the Suppression of Intemperance. Massachusetts Bible Society.—American Bible Society. Intelligence from Hayti. New Publications. Obituary.

Boston, July 6, 1825

WILLIAM BROOKS.

TENDERS his thanks to the Parents and Guardians of the Children, who have been placed under his instruction the last year, and solicits a share of the public patronage. His School is open for the reception of Masters and Misses, at No. 9, Washington-Place, Fort-Hill.

He teaches Reading, Writing, Arithmetic, English Grammar; also Analysis of sentences with rules for pointing the same; also Geography, with the use of the Atlas and Globes, with a solution of problems; also History, Astronomy, Natural Philosophy, Rhetoric, Logic, &c.

He has employed an instructress to teach painting on velvet and paper, and all the branches of Needle-work.

N. B. Terms reasonable, and made known at his school No. 9, Washington Place.

Boston, May 28, 1825.

HYMN BOOK FOR CHILDREN.

MUNROE & FRANCIS, 128, *Washington Street*, have just published, a small work, *very much wanted*, entitled Hymns for Children, sellected and altered, with appropriate texts attached; by the author of "Conversations on Common Things." "Early lay the foundation of piety; look upon the universe which you inhabit, not as the abode only of human cares or human joys, but as the Temple of the Living God, to whom your praise is due, and to whom your best service is to be performed."

Also a number of the Christian Monitor Tracts separate, *viz.* Williams Return, Eleanor Williams, Chauncey or Communion, Orton on family worship, &c. &c. &c. which will be sold low.

BOOKS FOR CHILDREN.

MUNROE & FRANCIS, 128, *Washington*, corner of Water Street, have for sale, a large assortment of *Children's Books.* Among the number, are:—

CONVERSATIONS ON COMMON THINGS or a guide to Knowledge. By a Teacher; a useful work for families and schools. and adapted to convey to them a knowledge of almost every subject which is presented to them in art. Price 62 1-2 and 74 cents.

M. & F. have in press, a small work, by the same author, entitled *Hymns for Children*, selected and altered.

THE CRUSADES, a tale for youth, by Mrs. Hofland, with wood engravings.

THE ADVENTURES OF CONGO in search of his master, an merican tale with copper-plate engravings.

THE FRUITS OF ENTERPRIZE, or the Travels of Belzoni, in Egypt, with 24 copperplate engavings.

THE DAUGHTER OF A GENIUS, a tale for young ladies, by Mrs. Hofland March 12.

HENRY GOODWIN,

Or the Contented Man.

A few copies of this admirable tract have been procured by the Trustees of the Publishing Fund and are for sale at Munroe and Francis' Book Store No. 128 Washington treet.

☞ And also for sale at this office. April 30

LONDON BIBLES.

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